2: Lorimer T-? (1929-4; 1934-5) 1939 AV7 Burusho AV7

186 A note of bitterness crept into the Hunza voices. Whereas
324 Hunza permits the Nagirkuts to cross the river and help
798 themselves free to Hunza stones, the Nagir people levy a tax
563 on all stones taken from their side. So our folk averred; but
578 very probably we should hear the tale reversed if we spoke to Nagir millers on the subject. For the Burusho of Hunza and Nagir, though they speak the same language, are of different race and mentality, and understand each other as little as the Saxon and the so-called Celt, and the rivalry of centuries divides them. At one point they both professed the Shiah faith, but since the Hunzukuts some four or five generations ago adopted the Ismaili (or "Maulai") heresy religious differences have added to their ever-wakeful mutual hostility.

000 Quitting these contentious subjects, we essayed some photographs by the water's edge and turned sharp to mount a side-gorge and reach the level of the cliff road above, by the steepest thing calling itself a path you ever saw. The new Minapin ponies were happily sturdier than the rocking-horses, and managed to climb almost vertically for 600 feet or so. A
342 brisk torrent, which is most of the time a waterfall, pours
361 down the gorge[1] the sides of which are lined with trees and grass, and the track runs right through a most picturesque little village called Tishót. The stone houses are almost indistinguishable from the rocks against which they are built, one here, one 20 feet above, just wherever they can be got to stick.
000 The ponies took the four-foot steps from boulder to boulder as if they had been taught circus riding up and down the Great Pyramid. I never professed to be a horsewoman, and I don't know the orthodox way of staying in the saddle when my pony's back is perpendicular, so I shamelessly wound my right hand in his flowing mane, pressed the stirrups back, and lurched triumphantly to the top. When we emerged on to the fan above we felt so virtuous after the climb that we halted to drink tea, though we had only done four miles and had not really deserved it. Our usual routine on these slow marches was to divide the day's ride into three: have thermos tea at one-third and lunch at two-thirds the distance, and thus let Shafi get well ahead to be preparing the evening meal.

[1] [of the Hunza River -- Analyst]

Is Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Buruabo AV7

garden, no fence, to interpose a barrier. The much-frequented 000
public way, following the further edge of an irrigation channel, passes within a dozen yards and beyond lie the fields of lucerne, wheat, buckwheat and pot-herbs descending gently in graded terraces. But the ground is beaten hard right up to the verandah edge, and the more adventurous take full advantage of the right of way when they can do so without intrusiveness. So here, almost within touch, pass men, women and children on their various occasions, none without a salute or a smile, or at least a shy recognition. Fifty yards off toil a joint family party, successively reaping, stacking, threshing and winnowing the wheat and pulse crops and carrying off the spoils.

Work goes on harmoniously, without idleness and without hurry. [461]
Normally division of labour obtains, men and women have their 462
recognised rôles, but the division seems regulated purely by physical 578 ●
capacity and convenience. There is nothing rigid about it and in general each sex will freely assume the work of the other if occasion makes it desirable. In this household there are only two men, one able-bodied on whom the heaviest work falls, and one aged who can only do light jobs and rest, intermittently. There are several women and they relieve each other at the heavier work seemingly from a sense of what is the game and without prompting. There is no apparent shirking, there is no quarrelling, disputing or shouting. I have not seen or heard a quarrel yet, except a minor affair between two small boys. Voices are only raised when information has to be conveyed to a distance.

Children roam about in groups of boys and girls, or mixed family 857
parties, playing along the water-channel, chattering and laughing or retrieving the last over-looked apricots by knocking them down with stones or climbing and shaking the trees. Everyone shares without question in the harvest. Children help spasmodically in the elders' tasks; it is not obligatory. There are always one or two rounding up an errant and centrifugal flock of lambs and kids, or a single agile and enterprising cow.

842 The country cannot afford or support a greater population than exists there today. Therefore, they will have to practice birth control, which it is claimed they already do but with which I disagree, or they will have to send their youths out of the country, which, as a matter of fact, they are doing.

311 There is very little chance of finding or creating more arable land in the country. I believe they have practically every inch tilled now that is tillable. There is no land left in that part of the world that is yet to be broken.

000 Their land and their fruit trees are their whole life. Their health, pleasant dispositions and industry, which they possess to the highest degree, are their entire wealth.

578 Quarreling among children and adults seems to be something that doesn't exist in Hunza. I found close affection and love was the general, accepted pattern throughout the area. This is even more surprising when you realize that most of the houses in the villages are built practically one on top of the other.

181 It was clear to me that they knew no worries and
152 that they create no worries. There was absence of jealousy, greed, covetousness and hurry. Their outlook on life is most unpretentious. They are proud people and do not grovel before anyone and they do not pretend to be anything but what they really are.

433 Every Hunzan farmer is completely self-sufficient, even though he might trade for something that is in short supply or that he would like to possess. He grows wheat, barley, potatoes, millet, cabbage, beans, onions, lettuce and occasionally a bit of rice. In their orchards they have apricots, apples, pears, walnuts and mulberries. Every family has sheep and goats and sometimes a cow or an ox, and occasionally a yak. They till

121 Biddulph G-3 (1873-1878) 1880 ~~AUS Afghanistan AUS~~
4
AV3 Dard AV3
Burusho AV7

Considerable rivalry exists between Shins and Yeshkuns even in villages where they have lived side by side for generations. D 578 B 578

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village. D 564 B 564

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley. D 142 174 B 142 174

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the D 162